

THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, January 22, 1920

On the Mexican Border

By Joseph Ernest McAfee

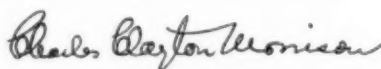
The Bible in the Public Schools
Dr. Garrison on the Church's Future

Published Weekly—\$2.50 the Year

JAN 28 1920

An Announcement by the Editor

I HAVE in my possession twenty manuscripts of articles on "*The Church's Future*" written by the leading thinkers of this country both within and without the church. These articles cover the entire range of typical present-day opinion from orthodox apologetic to radical criticism. Among the writers are Dr. Charles E. Jefferson, Dr. Robert E. Speer, Mr. John Spargo, Dr. Joseph Ernest McAfee, Mr. Francis Hackett, the Hon. Louis F. Post, Prof. Harry F. Ward, Dr. Graham Taylor and others of equal authority. These articles will appear from week to week in *The Christian Century*, beginning with the issue of February 12. In my judgment this series of articles constitutes the most significant journalistic offering in the history of the American religious press. It makes room for a tolerant discussion of the problem of the church from all reasonable and sincere angles. Knowing as I do the contents of these articles, and anticipating the discussion they are certain to arouse in the columns of *The Christian Century* and elsewhere, I wish them to be shared by as large a constituency as possible, and I take this very direct and frank way of calling attention to them.



EDITOR, THE CHRISTIAN CENTURY.

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The Christian Century Press

700 E. 40th St., Chicago.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII

JANUARY 22, 1920

Number 4

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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly By the Disciples Publication Society 700 East 40th Street, Chicago

Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Minister's Private Prayer Before Church

THOU who are light and wisdom, whose Spirit is the kindler of vision and insight, release now the streams of Thy grace in the soul of Thy waiting servant. By Thy providence we have come unto this hour, this people and I, they to be ministered unto and I to minister. Hungry of heart they would be fed. Disturbed in mind and circumstance they come for steadying and guidance. Guilty and inwardly ashamed they bring their sins to Thine altar, where I stand to speak for Thee. How may I, who am like them hungry and disturbed and guilty, presume to teach and comfort and heal these my fellow-suppliants whose needs are great yet no greater than my own.

Cleanse me inwardly, O Lord, for this grave and gracious service. Open within me Thy hidden fountains of blessing, that what I offer my people on Thy divine behalf may be nought else than that which Thou first hast given me. Grant that the full dignity and importance of worship may possess me. Forbid that any cheap or degrading thing shall creep into my speech or manner. For this brief, golden hour, saved from out a week of sordid burdens and of shallow trifles, make us aware of eternity—help us to look at our yesterdays and our tomorrows from Thy point of view, to see ourselves and our tasks and our temptations as Thou, God, seest all things.

Shed Thy light upon the poor thoughts I have diligently gathered as my message for today. Suffuse my heart with warmth. Touch my tongue with a coal from Thine altar. How else to these souls assembled here can I be teacher and priest, save only as Thou dost speak and act through me? I would be master of myself and would yield my

mastery to Thee. I would yield myself to Thee that Thou mayest give me back the mastery of myself. For no arts or devices of speech do I pray, but for utter sincerity, and true sympathy and an awareness that the thing I do and the truth I speak are prompted of Thy Holy Spirit. Let none go hence unfed or uncomfortable. And throughout the week ahead, keep me, in my daily habits and thoughts, under the inspiration of this great hour when Thou permittedst me to lead this people to Thy feet. Amen

World Conference on Church Unity Set for Geneva Next August

SINCE 1910 there has been constant talk of a World Conference on Faith and Order, which title signifies simply a conference on the possibility of the reunion of divided Christendom. Now, after nearly ten years, the date of such a conference has been set for August 20, and the place of meeting fixed for Geneva, Switzerland. The coming of the war was mainly accountable for the long delay. With the signing of the armistice, however, a commission of Episcopal prelates, headed by Bishop Anderson, of Chicago, after visiting all the ecclesiastical centers of Europe including the headquarters of Roman Catholic, Greek Catholic and Protestant church authorities, returned with favorable reports as to the general desire on the part of all—save only the Roman pope—to have a share in the proposed conference. Previously the various branches of American and British Protestantism had given similar assurance. On the basis of this Christendom-wide interest the date has now been set and the long anticipated conference is at last an event to be definitely prepared for. What value there may be in such a parliament of the

Christian faiths only time can show. At this distance the barriers seem insurmountable. The lack of acquaintance with one another, the crudeness of mutual understandings, the inertia of custom and the vested interests, the variety of languages, to say nothing at all of doctrinal differences, all suggest a certain quixotic character in such an enterprise. Yet who may properly what the limitations of such a conference will be? When two or three gather together in the name of Christ the Lord himself has promised to be present with them. And his presence always makes a difference that is incalculable in advance. Unexpected facts are likely to emerge in a gathering dominated by Christ's presence, and favorable forces not now reckoned on are likely to be disclosed. Wherever the desire is strong enough to impel Christians merely to "get together" to talk, their getting together should not be regarded with scepticism. We are disposed, therefore, to look upon the Geneva conference with faith and hope, and to approach the date of this ecumenical foregathering in the spirit of prayer for a degree of success beyond that which human wit has not power to foretell.

Interchurch Expenses Up To Date Met Without Use of Real Money

AN ILLUMINATING disclosure of the commercial respect in which Christian missionary societies are held by the rulers of the financial world is found in the method of financing the great Interchurch World Movement. In less than a year the expenses of this nation-wide organization have mounted up to the tidy sum of \$2,035,000, according to the report made at the Atlantic City conference two weeks since. Where has this sum come from? It is assumed by those who have given careless attention to the many explanations made at conventions and conferences that the various mission boards participating in the Movement have advanced this sum in amounts asked for from time to time. But this is wrong. The fact is the mission boards have not put up a single dollar to finance the Interchurch Movement. What they were asked by the officers of Interchurch to do, and what they have done, is simply to underwrite the expenses of the Movement up to a sum equal to five per cent of the amounts they severally ask for as their share in the money raising activities of the Movement. For example, if the Disciples Foreign Missionary Society sets its Interchurch goal at \$5,000,000 they sign a written agreement to stand good for \$250,000 of Interchurch expenses. Such agreement (the figures used above are, of course, hypothetical) and all similar agreements executed by the boards of all the communities participating, are deposited with certain New York banks which loan the Interchurch treasury the amounts required to meet expenses. The funds so drawn are to be paid back by the Movement itself from the gifts it will receive in its continent-wide drive the coming spring. The Interchurch Movement is therefore being now maintained not on the money of the missionary societies, but on the credit of these societies. Before agreeing to advance the funds on such intangible collateral the

credit departments of the several banks interested made thorough investigation as to the advisability of such a procedure and unanimously characterized the collateral as "gilt-edged." It was pointed out that thorough search of American banking history failed to disclose a single instance in which a missionary or benevolent society of any of the churches had failed to execute to the full its financial obligations. Which fact shows that these church societies are efficient not alone in their missionary fruit-bearing, but in their commercial rootings and relationships. It indicates also the degree in which modern business bases itself on credit, a credit not so much founded upon collateral as upon character.

American Legion Escapes Peril

THE organization of the veterans of the world war brings into being a new social force in America which will have a big influence in our national life. The leadership of this new movement is a matter of concern to all serious-minded citizens. Under a certain kind of leadership the movement could be used to secure from Congress various kinds of financial benefits for its members. At the outset the organization has declared itself for certain forms of patriotic service. The request for government aid in the making of new homes is sound, since it does not limit this aid to veterans. It is possible for a man in the country to secure aid to buy a farm. The city workman must get his home by whatever means he may. He, too, should be encouraged to own his own home.

Two Sides to the Question

FOR a multitude of Christian people the unexpected pliability to the sectarian demands of ecclesiastical self-interest manifested by such a church statesman as Dr. John R. Mott at the Interchurch Conference at Atlantic City was an inexpressible disappointment. If the promotion of the Interchurch Movement results, as it is not unlikely to do, in the wide dissemination of an apologetic for denominationalism, taking its cue from Dr. Mott's words quoted in last week's *Christian Century*, we are not sure that any sum of money, however great, raised by the simultaneous undertaking will counterbalance the harm done by the inhibition put upon the Christian union impulse. Dr. Mott's leadership of Christian progress suffered appreciable discount when he said that "that which is most distinctive to each of our communions . . . is the choicest possession we have."

Mr. Sherwood Eddy, who followed Dr. Mott, devoted a large section of his address to the story of the emancipation of the mission church in India from the trammels of our occidental denominationalism. He told with joy of the movement among Indian Christians toward the formation of an organically united Church of Christ for that land. In the midst of his story it was manifest that both he and his audience became suddenly conscious of the obvious clash between what he was saying and what Dr. Mott had said in praise of denominationalism. Mr.

Eddy was extolling as one of the glorious achievements of the mission field the utter annihilation of the denominational order of things in which Dr. Mott had said we found our choicest possessions! Dr. Inman, who followed Mr. Eddy, plunged even more boldly into the story of union on the mission field of Porto Rico. Both men were later censured by some of the delegates for their indiscretion in making a virtue of Christian unity on a platform of the Interchurch Movement.

But did anybody censure Dr. Mott for using that same platform to make a virtue of sectarianism? We have not heard of it. We therefore feel it is our duty to point out to him and to Dr. S. Earl Taylor and their colleagues in the leadership of the Interchurch Movement that if the interpretation of Christian unity on Interchurch platforms tends to endanger the Movement by alienating certain groups, so likewise the use of its platforms for the championship and defense of denominationalism will tend to alienate other types of conviction and support. If Dr. Mott will take his own utterance seriously, as something more than a diplomatic fiction, and will really try to say what distinctive possessions as a Methodist he inherits which are so transcendently "choice," as compared to the great common possessions of Christian faith and experience, he will see how empty and untrue were his words. He will find himself floundering in absurdity and in pharisaism as the Northern Baptist Convention did last May when it adopted Dr. Shailer Mathews' sectarian statement of alleged Baptist distinctiveness. If, on the other hand, Dr. Mott used his words with no awareness of any specific content which he intended to be conveyed by them, but only as a means of oiling the mechanism of the Interchurch Movement and winning the complete cooperation of the suspicious self-interested ecclesiastics there present, his leadership should suffer even greater discount than by the former interpretation.

Has not the hour arrived for believers in a united Christianity to make it clear to leaders in interdenominational movements and to sectarian ecclesiastics that there is a substantial body of conviction on the side of Christian unity which they can no more afford to antagonize than they can afford to excite the skittish fears of sectarianism? Dr. Mott probably had no idea that he was trespassing upon the convictions of any sizeable number of his hearers when he suggested his apologetic for denominationalism. He was trying to steer his Interchurch craft past the scylla of sectarian fearfulness. But it did not occur to him that charybdis was on the opposite side.

This sort of unawareness is particularly characteristic of Methodist bishops. It is almost impossible for one of them when speaking at any interdenominational gathering—Federation, Interchurch, or what not—not to take a shot at Christian unity. They insist upon making a negative apologetic for their presence and participation by dragging in the obvious observation that to engage in this particular undertaking has no implication as to organic unity, if it did they would not share in it, for they believe strongly in the value of our denominations, etc., etc. A bishop, of course, has a right to his convictions, as Dr. Mott also has, and we are not here contending as to the

merit of this particular conviction. We are simply saying that our ecclesiastics and Dr. Mott and all others in similar positions, ought to be made aware that in dragging in an apologetic for denominationalism they are steering straight into the charybdis of a body of conviction which they should be as discreet not to offend as they are to slip gracefully past the scylla of sectarian prejudice. And the only way to make them aware is to tell them so.

Looking Toward Unity

DR. AINSLIE'S communication appearing elsewhere in this issue will not fail of attentive reading. And the convocation at Philadelphia, February 3-6, of which he writes, will not fail of eager anticipation by progressive churchmen of all communions, and especially of the Disciples of Christ. This year of 1920 is to be filled with more signal Christian gatherings than any year in modern church history. But of them all none will be so eagerly and prayerfully approached by us who profess the Disciples' hope as will this conference on organic unity. The idea of attaining at last to a real unity for the Church of Christ is of the very core and substance of the Disciples' historic purpose. For that end was this century-old movement born and to that end it came into the ecclesiastical world. Not by any means can we Disciples claim that we have been consistent, either in our fidelity to this plea for Christian unity or in the wisdom of our conceptions and efforts on its behalf. But through historic vicissitudes and indirections we have come to this hour, with our heart still sound and our hope undimmed, albeit with a pride of opinion much humbler than in the earlier generations of our ecclesiastical being.

The Philadelphia conference is the result of an initiative in which the Disciples had no direct share. To Presbyterianism must go the credit of calling all evangelical Protestant bodies of America together by a resolution enthusiastically passed by their General Assembly in 1918, to consider whether the separated groups of Christ's people could not come together in at least the beginnings of an organic unity which should be objective enough to lead us to expect the fulfillment of our Lord's thought when he prayed that his followers might be one, "that the world might believe." For years, while Disciples alone were cherishing this dream of a united church others treated it with indifference or ridicule. Now at last there are elect souls in all communions who hold this hope with an ardor which no Disciple can excel. And there are some communions which as a whole are no less conscious of the mandate of Christ for the union of his followers than are we Disciples to whom the idea is of the very stuff of our Christian thinking.

The Philadelphia conference is to discuss no vague platitudes, but is to consider a definite plan wrought out during the past year by a representative ad interim committee appointed in December, 1918, by the first conference of churchmen gathered in response to the Presbyterian call. The plan does not involve so radical a reformation of our ecclesiastical order—or disorder—as many

of us desire. It is cautious, timid and tentative, but it is definite. It is a positive step. And it is a step whose significance cannot be measured in terms of distance traversed. Its real significance will lie in the fact that the churches taking it are *looking toward* ultimate organic unity.

The times are particularly propitious for the facing of the problem and duty of a united church. Many movements more or less experimental are afoot. They represent the random reaching out of Christ's people toward a new order of organized religion. Of these the Inter-church World Movement is in the forefront of popular attention at the moment. This Movement was launched under the impulse of unity. It has at last defined itself in terms of mere simultaneity. At the Atlantic City conference it deliberately turned its back upon the goal of a united church, and was compelled by the sectarian-minded portion of its constituency to reiterate the asseveration that an organically united Church of Christ was not only outside its corporate purview but had not yet entered the vision and desire of its leaders. On the other extreme is the forthcoming World Conference at Geneva to consider the unity of Greek, Roman and Protestant Christianity—a rather academic and distant proposal, so many will think.

But in the conference to be held in Philadelphia we have the more like-minded groups of Protestants confronting a limited and possible sector, where the difficulties are at the minimum and the hope of some degree of achievement is at the maximum. Its discussions and conclusions will be awaited with eagerness, and our readers may be sure of a full report and interpretation.

Should the Bible Have a Place in the Public Schools?

FOR several years the state law of Illinois has excluded the use of the Scriptures from the curriculum and public exercises of any tax-supported institution of education in the State. This condition rests upon a decision of the Supreme Court of Illinois made as the result of a hearing in which the principle was involved. It was felt at the time, and has been the sentiment of an increasing number of people since, that the decision was wrong. It was the more offensive from the fact that the judge who rendered it was a Protestant, and yet took grounds which only a Roman Catholic or secularist would be thought to assume.

The fact that the Constitutional Convention to provide a revision of the basic law is now in session, and will be for some months, has brought to attention the need of some better pattern of legislation regarding religious education. Many suggestions are being offered, and the Commission on State Constitution, representing the Chicago Church Federation, is making a careful study of the entire matter, and is preparing certain recommendations to be submitted to the Convention.

There is a naive and superficial sentiment prevailing in many quarters that if once the present law could be re-

versed, and the Bible could be introduced into the schools, either as a required text-book or as a manual for selected readings at the opening hours of the school period, the problem of religious education would be solved. Of course nothing could be less true than this. It has not been the experience of either states or smaller localities that the mere use of the Bible in connection with public school exercises has been a striking advantage. It must depend almost wholly upon the wisdom and discretion with which it is employed as to whether it is valuable or otherwise. There is no magic in the words of the Scriptures, chosen often at random, and presented as a formal and required lectionary, to inspire youth with high principles or moral enthusiasm.

Moreover it is obvious that a certain percentage of people in almost every community have serious objection to the forcible use of the Bible in the schools. No matter whether they be Jews, Roman Catholics or dissenters from all forms of religious belief, they are fellow-citizens, and have the same rights for themselves and their children that we all claim. We may regard them as mistaken in their views, but no group of people has the right to coerce another, whether a minority or a majority, in a matter so vital to the established ideals of a democracy like our own.

Nor can such people, however erroneous we may consider their sentiments on these themes, be required to contribute to any form of religious instruction, on the very principle that the use of tax-collected funds is forbidden to any sectarian institution. From the viewpoint of such a principle, there is no difference between the requirement of formal instruction in the Bible, and the legal compulsion to employ it informally as a reading exercise in the schools. Both in the sentiment of the objector and the intention of the promoter, either practice constitute religious education in the strict meaning of popular definition.

But the serious consideration in connection with the effort to place the Bible in the public school by statute is the wholly superficial and easy-going solution which it seems to provide for the intricate and responsible task of religious education. In the very nature of the case the only adequate instruments for the achievement of that end are the home and the church. Nothing is calculated to afford more complacent self-exercise for a home shiftless in its ethical and religious responsibilities, or a church whose educational methods are antiquated and discredited, than the smug reflection that the Bible is used in the public schools, no matter in how crude or ineffective a manner. The home and the church are being backed straight up against the wall by the enlightened sentiment of our generation, and compelled to face fairly the question as to what they are doing to provide religious education that is worthy of recognition. No shifting of responsibility upon the public school, no matter how well provided, can meet the test.

Now when once this situation is honestly admitted, and attention has been focused upon the home and the church as the instruments that must take up the burden of the child's religious culture, it is possible to turn back to the school and ask in what manner it can assist, even in mod-

est ways, in accomplishing this purpose. It is clear that the personnel of the teaching force is the most impressive asset in providing a means of moral and religious culture for youth. A teacher who is strictly forbidden to use the Bible in any form, or to include morals and religion in her instruction, may through the contagious influence of a vital personality contrive to impart to her pupils far more biblical and religious material than another could accomplish with full liberty, or indeed with the compulsions of law. In this city, and under the handicap of strict prohibition to employ the Bible in any manner, there are teachers who with no effort to evade the law,—perhaps even unconscious that they are evading it,—are constantly imparting biblical information, language and ideals to their pupils.

Another approach to the problem is found by many in the provision of extra-mural instruction in the Bible and related subjects under the direction of the churches themselves, and for their own children. Certainly no objection can be laid against so admirable a plan. These special hours for religious education may be provided at some period of the week days, either after school hours or on Saturday. It would thus be more adequate for the attainment of its purpose than are the brief and unsatisfactory periods set apart now for class exercises in the Sunday school. This plan would place the responsibility for religious nurture upon the home and the church, and proper credits could be supplied by the school for efficient teaching. In one form or another this plan is now working in many parts of the country, and for the most part with due measure of success.*

But even in more formal ways than this it does not seem inequitable to all interests involved to provide for the modification of the basic law so as to make possible the use, or even the teaching, of the Bible in the public schools in such localities as shall signify by popular legal expression of their sentiments that a majority of their residents favor such a practice. It would need to be understood, however, that no tax-payer would be compelled to send his child to the school at such hours as were appropriated to this exercise, if his sentiments did not approve the custom. That there might be difficulty in arranging for such exceptions, particularly if they were numerous, is conceded. But that would be one of the problems of detail which would inhere in the plan.

Surprise has been expressed that with almost one voice the men and women who have given most attention to the problems of religious education in our time, and are worthy to be called experts, stand in a doubtful and unconvinced attitude before the proposal to organize a campaign to place the Bible in the public schools. It is not that they are averse to the idea if it were not attended with so many limitations and weaknesses in practical application. They would be willing to face these difficulties of adjustment if it really accomplished the purpose of religious education. But the supreme effort of aware and

urgent spirits in this area is to get the homes and the churches to take seriously their holy task of providing nurture in morality, biblical intelligence and religious principles for the generation that is pressing forward to take its responsible place in the world's work.

What's News on the Rialto?

ONE of the great metropolitan dailies carries with its heading the motto, "All the news that's fit to print." This motto is alluring but delusive. It leads us daily, after a rapid scanning of the supposed "all," to the question "What is news?" For instance, we watched this journal in vain for any real report of the recent meeting of the Interchurch leaders in Atlantic City—a meeting which considered world interests and proposed a program of world betterment—a program which is to teach us how to say the word "billion" quite calmly in speaking of money for the enterprise of the kingdom. At the end of the conference this daily did give a half column to the adoption of the budget recommendation, but the purpose seemed to be less to offer information concerning the budget itself than to feature a debate which hinted at a disagreement on the part of some denominational leaders.

"Church affairs are not matters of news, however unique or internationally important they may be," was the natural deduction. But two days later the same journal published two columns concerning a New York clergyman who was suspected of radicalism, and in the same issue gave space to an item concerning a British "sporting parson" and his connection with boxing contests. Not far from the same time an utterance from a prominent religious leader from England who is preaching in this country, and who spoke on the temperance question as it stands here and in Great Britain, was printed with an utterly misleading headline.

The former deduction was withdrawn, and there was substituted for it, "Church affairs, however trivial they may be, are matters of news, provided they appear discreditable to the Christian religion." But a day or two later came something quite subversive of either theory—a telegram, prominently placed, saying that a medical missionary on a lonely outpost has been taken prisoner by bandits. We who personally know this missionary know for what incredibly heroic enterprise and for what nobly unselfish ministries his name stands. To the great world, however, it is but a name. Yet here is a call to the interest of the civilized world, an appeal to Christendom in behalf of one obscure toiler. True, the imagination is instantly awakened. One sees the prisoner, his work cut off and his family overwhelmed with anxiety, the crafty captors, the play of Oriental cunning—one sees all this and is aroused to instant interest. Quite naturally the reader comes to a new conclusion, "Nothing is news which is not of personal human interest." As a matter of fact, all missionary enterprise includes instances like this, but we are brought back once more to the familiar

*See "The Churches and Week-Day Religious Education," a pamphlet published by the Chicago Church Federation, 19 S. La Salle St., and furnished free on request.

truth that facts must be incarnated to be immediately appealing.

It is not of the Treaty or the League that we read or talk—it is of the opinions of Wilson or Lodge or of some other one of the hundred statesmen, more or less, who are saving the nation in this crisis by their liberal contributions of "views." Volunteers for the war were recruited not by statistics but by the story of the Lusitania and by that of Edith Cavell. Presidential campaigns have been conducted, in spite of the "platforms," not on the silver issue or "imperialism" or the tariff, but on the personal qualities of Roosevelt or Bryan or Wilson. No wonder we talk to strangers about the weather. It is the one impersonal subject. Women have been severely criticized in the past for listening to gossip. Now, emancipated, they read the newspapers along with the men. The instinct behind both habits is worth preserving—the instinct of personal interest in the individual.

Still, it does seem that the Interchurch conference was worth reporting.

The Traffic-Cop and the Blind Man

A Parable of Safed the Sage

I WALKED in the streets of a City, which was for greatness like unto Nineveh or Babylon. And I came unto a place where two ways met. And the traffic was something fierce. And there stood in the middle of the street that ran north and south, and also in the middle of the street that ran east and west, a Guardian of the Public Welfare. And he was great of girth, and tall like Goliath of Gath. And he wore a Blue Coat with Brass Buttons. And on his hands were White Gloves, symbolic of the purity of the Municipal Government.

And he blew an Whistle one time. And all the east and west traffic stopped, and it piled up on both sides of the street as the Waters of the Red Sea rose up when Aaron, the servant of God, stretched forth his Rod upon them. But all the north and south traffic moved on.

Then did he blow his Whistle twice. And all the east and west traffic flowed through, while the north and south traffic stood in an heap like the waters of Jordan in the days of Joshua, the son of Nun. And the people who were going east and west went over dry-shod and in safety.

And presently all traffic stopped both ways, for the Whistle blew not, but the Traffic-Cop raised his right hand. And all the Teamsters and the Chauffeurs and the Mahouts and even some of the Women Shoppers stood and obeyed his Gesture.

And the Traffic-Cop left his place in the middle of the Intersection of the Two Streets, and walked across the Street unto the Curb. And I looked, and behold, a Blind Man. And he was standing upon the Curb, and he was Confused.

And the Policeman took him by the arm, and led him over. Neither did he say unto him, Step lively, please. But he led the Blind Man to the Opposite Curb, and made a way for him among the Women Shoppers, so that they stood back and let him through.

Then did the Traffic-Cop return unto his place, and blow his Whistle, and the tides of Commerce and of Humanity flowed on.

And there was not a Chauffeur who saw it who swore at the Cop, neither was there any who beheld it who reproved him. For they had been impatient of every other delay, but they willingly waited while he led a Blind Man to safety.

And I thought of the Immutable Decrees of God, and of the Laws whereby he doth govern the Universe, how they are as right as the One Whistle for the north and south traffic and the Two Whistles for the east and west traffic. But I had a suspicion, which in me is a mighty faith that without violating any of his Immutable Laws, the Great God can somehow care for his own. Yea, I have lived long, and I have sometimes seen the evidence that God leadeth the blind by a way that he knoweth not, but in a right way, and a way that is better than he could choose for himself.

For the Apostle Paul hath said that the Policeman is a Minister of God, and I know not why one should not learn from him a sermon.

To One Who Despaired of the Republic

PAINT black with peril what the Time portends;
Breathe, if thou wilt, but stifling hōpelessness;
Brood on Man's swift decline from small to less—
The beast that wallows or the beast that rends:
Yet shall the Good prevail,
We shall not fail!

Blush for our country's dignity and fame,
Forgot by those who rob us of our pride;
Deplore the sleepers at the altar's side
While madmen light their torch at Freedom's flame:
Yet shall the Good prevail,
We shall not fail!

Yea, shudder at the temple strewn with coin;
Law leaning on the broken sword of Force;
And streams of weakness, come from many a source,
In one wild flood of turbulence to join.
Yet shall the Good prevail,
We shall not fail!

Hast thou forgotten Heaven's patient plan?
From many a blacker chaos have we come.
Nature, a million heroes in her womb,
Doth ever answer to the need of Man.
So shall the Best prevail,
And we not fail.

ROBERT UNDERWOOD JOHNSON.

The Church and the New Age

By J. H. Garrison

THE question assumes that the institution known as the Church, or more definitely as the Church of Christ, has something to do to serve its age and generation, and in making this world a fit place in which our human race may abide. The writer shall claim more than that as the legitimate function of the Church. While asserting that there are many agencies working to this same end, he holds that the Church, according to the intention of its divine Founder, is the *fundamental* agency, moulding if not originating such other agencies as the State or Civil order, the school, the home, and whatever temporary, or more enduring institutions as supply human needs.

Why do we claim this fundamental character of the work of the Church, above that of the State, for instance, or of the home? The answer is that there are certain principles, dispositions, and qualities of character, which are essential to the perpetuity and usefulness of all the institutions named, which it is the mission of the Church of Christ to inculcate. The Church was entrusted by its Founder with that message concerning his coming, life, teaching, death and triumph over death which is called the gospel, which is declared to be "the power of God unto salvation" to everyone who accepts it. In other words, this "power of God" for the regeneration of mankind—for the renewal of man's spiritual life—is declared by the Scriptures and confirmed by the experience of mankind, to be the only adequate power to restore man to his rightful relation to God, and to his fellowmen.

It is as great an error for the Church to assume that because it is a spiritual institution it has no part in the great social reforms which have to do with the industrial, financial and political relations of men, as it is to regard these reforms as primary and seek to effect them by educational and legal processes alone without the aid of the spiritual power of the gospel. Jesus, in his practice and teaching, furnishes the true ideal for the Church in serving mankind. He put the Kingdom of God first, and promised that all good things would follow, but not without the cooperation of the citizens of this kingdom with its laws and principles.

"THE CURE FOR THE WORLD'S WOES"

That Jesus Christ, the Master of men, believed that the message he brought to the world was the cure for the world's woes, and the means of supplying its chief needs, and that he was relying on his disciples, who constitute his Church, to carry this message to all men, is shown by the commission he gave to them following his resurrection, charging them to carry this message into all the world and declare it to every creature. If someone says that this commission conveys no authority to the Church to engage in social service, in bettering the material conditions of men, in society or in the State, suffice is to say that the only way of permanently accomplishing these

ends is by bringing about this new relation between man and God, effected by what the Master himself describes as being "born again," in which all other relations are regulated. Jesus called the man who found one of his fellowmen who had fallen among thieves and robbers on his way from Jerusalem to Jericho and had been robbed and wounded, and who brought him back to Jerusalem and put him where he could be cared for, paying in part for such treatment and promising to pay any balance there might be, on his return, "a good Samaritan." And such he undoubtedly was, as compared with the Pharisee and Sadducee, who "passed by on the other side." But someone has suggested that there might have been a *better* Samaritan—a man who would also have concerned himself about the thieves, about placing guards along the dangerous portions of the road, lighting up the canyon, and taking other like measures to prevent future cases of the kind. It must be admitted that such a one would have been a *better* Samaritan. But is there not room for the *best* Samaritan—one who would not rest satisfied with material safeguards against such robbers, but who would seek to bring such moral and spiritual agencies to bear as would convert, to a different view of life and of their relation to God and to their fellowmen, these thieves and robbers, making them "new creatures" in Christ? That would be getting down to the bottom of the trouble. That was Christ's own method of curing the evils of the world. He was the *best* Samaritan.

THE CHURCH'S SUPREME TASK

The ideal of such a condition of the world as that in which God's will shall be done on earth as it is done in heaven, has not yet been realized, but it has inspired those laws and regulations which have for their purpose the restraining of the passions and dispositions of men until the Kingdom of God shall supercede earthly governments, ruling from within as a spiritual force, instead of from without as a material force. This is why Paul declares that the "powers that be," i. e. civil governments, "are ordained of God." Until men are brought under the inward force of love to their fellows, they need the outward force of law. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." The special function of the Church, then, is, working with its living Lord to bring about his ideal of the Kingdom of God here on earth, by this spiritual transformation of the children of men. To this supreme task the Church is committed.

The question is sure to be raised at this point, especially by those who have not regarded the Church as having so vital a part to perform in the reconstruction of the world, Why is it that the Church, if it holds a divine commission from the Lord to accomplish so great a mission for mankind, has fallen so far short of its task, and seems so lightly impressed today with the magnitude and gravity of its unfinished work? It is one of the most encouraging

signs of the times that many of the leaders, as well as great multitudes of the rank and file of the Church itself, are asking that question with a seriousness and earnestness not known before. The Church, made up of fallible human beings, has allowed itself in the past to depart from the simplicity of the faith and to become divided into many sects or sections by the undue magnification of doctrines and interpretations of doctrines not vital to its unity, and very detrimental to its influences and usefulness. These divisions have been perpetuated, and Christian truth has not had proportionate emphasis as each separate body has sought to justify its separate existence by stressing the doctrines for which it specially stands, at the expense of the common and fundamental facts and truths of Christianity. If there is a single body of Christians in all Christendom that is not subject to this criticism, the writer does not know which one it is. But, as stated above, there is a very wide awakening in recent years, to the moral and economic weakness of the Church growing out of its divided state, and plans are being suggested and efforts made to rectify the mistakes of the past and effect, as far as possible, the reunion of Christendom. Any success growing out of these efforts must be well pleasing to him who prayed that all of his disciples might be one in him *that all the world might be converted*. But the exaltation of Christ above all doctrinal creeds is the only path that seems likely to lead to the fulfillment of that prayer.

"ECCLESIASTICAL LUGGAGE" TO BE PUT AWAY

If I am right in my statement of the divine mission of the Church, and in my diagnosis of its present condition which unfits it, in a large measure, for fulfilling this mission, one conclusion inevitably follows, namely: that the most urgent duty of the Church today, as it faces the most tremendous tasks in history, is to put away its useless ecclesiastical luggage, and unite in Christ and on Christ as the only foundation, "other than which no man can

lay." This completer unity with Christ would result in a far greater consecration to the work which Christ has laid upon it. It would release a vast amount of power, now devoted to denominational ends and aims, to be used for the one common task of Christianizing the world. It would restore the bond of brotherly love between all who own Jesus as Lord, and make his Christhood and divine Sonship their common creed. The world would be amazed at this new exhibition of Christian unity and brotherly love, and would readily yield to its common plea to accept Christ as Saviour and Lord and join with his followers in extending his reign among men.

Of course the cry "Impossible!" will be raised. Did Jesus pray for an "impossibility?" Under the deepening shadows of the cross he prayed: "Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are. . . . Neither for these do I pray, but for them also that believe on me through their word; that they may be all one; even as thou, Father, art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me." Yes, such a sublime consummation as that is "impossible" instantaneously and at a single bound. Denominationalism is too strongly entrenched for that. It will have to *grow* as all great reforms do. And it *is* growing. Anyone who compares the condition of the Church today with what it was even a half century ago, will find a great change in the relation of the great evangelical bodies toward each other. The era of debates, in which they contested each other's orthodoxy, has passed, and they are learning to work together for the common cause. The Federal Council of the Churches of Christ in America, in which all our churches are linked together to serve the common good, is a fine illustration of this truth. The more recent Inter-church world-movement is another manifestation of this growing sense of unity. And there are many others. These are all steps toward that ideal unity for which our Lord prayed.

On the Mexican Border

By Joseph Ernest McAfee

GIVEN two nations, the United States of America and the Republic of Mexico, neighbors; fourteen hundred miles of shallow river and frontier separating them, for the most part an imaginary line, unfortified, which it were an affront to civilization even to think of providing with permanent means of armed offense or defense; territory ordained by nature to an economic unity so indissoluble as to defy all attempts permanently to rend asunder the spiritual and social interests of its common civilization.

On the Mexican side of the line a population of fifteen or twenty millions of people, a large proportion scattered over immense areas of undeveloped land, millions scarcely less primitive in their ideas and manner of life than the

aborigines who welcomed European newcomers at Plymouth and Jamestown three centuries ago. On the American side, a hundred millions of people boasting the most prosperous and advanced civilization on the globe.

On the Mexican side, a group of leaders struggling to build among these uneducated and undeveloped masses a political and industrial order which embodies the latest word in social democracy, striving against overwhelming odds, stagnation, ignorance, selfishness, political corruption and social degeneracy at home, and the sinister machinations of numerous selfish interests from abroad. On the American side, a political and industrial system reputed to be the most advanced in the world, expressing the aspirations of a people who have just added the deter-

mining energy to a world conflict for democracy, a civilization which boasts of its sacrifices, free and ungrudging, in the ministry of universal freedom to mankind.

A CONDEMNED RELIGION

On the Mexican side, a religious system whose program in its strongholds in Europe has been condemned by centuries of spiritual malfeasance and social demoralization, and which so outrages aspirations to political and social progress in Mexico as to enlist in embittered opposition all progressive social forces. On the American side, powerful religious organizations claiming to have supplied the spiritual dynamic which has given to American civilization its unique place in the political and industrial economy of the world; spiritual forces which have aspired to the discharge of a world mission, which send their emissaries to every land under heaven, and proclaim a message which they aspire to make the dynamic of all human progress.

With such conditions laid out on the Mexican border, what will the aspiring missionary forces of the United States do?

Why, of course they will leap to this incomparable opportunity. They will line the border with the most efficient institutions which educational science can contrive. They will especially emphasize normal and practical training, and insure the most scientific preparation for leadership to youth on both sides of the line. They will build and equip the best hospitals which medical skill can devise, and establish them in sufficient numbers and so sagaciously distributed as to reach with insurance of healing and health every member of the population within traveling distance of the border. They will inspire the development of communities, model in every department of their life, all along the border on that side of the line where their own civilization furnishes them the opportunity to control social processes. They will thus not alone actively minister to individual need but will make such clean-cut demonstration of the socially renovating power of their system as to leave no beholder in doubt of its efficacy. They will make it conclusive that the dynamic they offer to the world is no idle boast, but that at this point of special stress and opportunity it can fully justify the claims made for it.

There can be no rational question of such a policy. The simplest common sense demands it. It were scandalous to neglect such an opportunity. Failure to meet this issue must cover the spiritual forces of the United States with unmitigated shame.

WHAT IS NOW BEING DONE?

This is what they *will* do. It may be found to the present point to ask what the missionary agencies of the United States *are* doing on the Mexican border.

They are actually maintaining a pitiful group of inadequately equipped and ineffectively manned boarding schools, cluttered here and there, affording a surfeit of opportunity in certain localities and leaving vast stretches of glaring neglect elsewhere. These schools cannot be

said to begin much of anywhere in the educational program or to end any other where. There are no facilities worthy of the name for normal training. They do not prepare for any vocations in particular. They make no outstanding contribution to the leadership or skill of any specific industries or professions, not even for the ministry of the churches.

And the churches! They are in the main too insignificant and inefficient to be worthy of pity. They are little struggling groups, profoundly discouraged for the most part, devoid of social equipment and not even conceiving programs of efficient social service. In many the supreme emphasis is the weekly harangue violently attacking historic errors of the Roman system. The tiresome controversies of four centuries ago are tiresomely renewed, with opponents safely aloof and oblivious to the drubbing they are supposed to receive. Protestantism is vehemently practiced with the accent forever on the Protest. The old windmills of the Spanish Inquisition are engaged with a doughtiness which would turn Don Quixote green with envy or red with shame.

Of hospitals or medical and sanitary programs there are none under these auspices among the population immediately involved in this study.

On the whole the least engaging, the least constructive, the least socially significant aspects of the Protestant faith are applied in this area where the simplest dictates of spiritual sanity prompt its most attractive and constructive presentation. This tendency to interpret religion in the terms of dogmatic controversy has often driven back to their shackles those who are in their own way already disposed to throw off the bondage of their galling religious system.

PROGRAM, NOT PERSONS, TO BLAME

No word here should be interpreted as aspersion upon the motives or devotion of the individual workers in these schools and churches. Not all of them are saints, to be sure. Many have been deprived of the sort of training which can alone properly qualify them for their particular mission. Some may needlessly and through their own fault compound the errors of the system under which they are compelled to work. But their faults are trivial, relatively, to the ineptitude of the program into which they are forced. They are not statesmen nor prophets, nor even skilled social servants. Certainly they do not present the spectacle of these worthies in full and free operation. They could not, and serve in the program by which they are bound. Let none censure them. Give them credit, without checking up their accounts accurately, for the purest motives and unsmirched devotion. The fault lies elsewhere.

Having observed what these spiritual agencies actually do on the Mexican border, surely it is in order to ask once again what they will do. And the shamefaced but only rational reply must be that they will continue to do precisely what they are now doing. No, may be not precisely. They will furbish up some of the inept programs on which they now operate, and put a more seemly

face on some of the pitiful institutions which they now maintain. They may indeed compound the present confusion by the addition of new, unrelated institutions. But there can be no hope of a re-directed aim and an inspired statesmanship. No proposals now being adopted offer reasonable promise. This is conclusive in the fact that such co-operation as is now proposed among these divided forces rigidly guarantees that each and all shall preserve independence, that none shall lose its "rights" and "distinctive features." What precious features they now display, and how zealously should their beatific charms be protected! How nobly have they battled for their several and independent "rights" in the disgrace of a great civilization and in the blighting of the aspirations of a distraught people just emerging from barbarism! How appropriately do our several mission boards and sectarian religious bodies contend each for the preservation of its ravishing "features" and its indefeasible "rights" in the light of the demonstration today displayed on the Mexican border!

No adequate program for the region has been projected and none can be even conceived by our missionary boards. Ten or twenty segregated agencies cannot even think in the terms requisite to the task, not to speak of putting such a program into operation. Each seeks its own. None is willing to surrender prerogative or selfish claim to results. The most advanced programs of cooperation now even so much as talked about provide first and last that *our church* and *our board* shall have its own distinctive field, conduct its own work after its own preconceptions, contrive results which will win converts to *our faith* and build up a membership in *our denomination*.

POLICY CRIPPLED BY DENOMINATIONALISM

The Apostle says we are saved by hope. Happily hope leaps even such barriers as are here erected, and visions a time when the full measure of such ineptitude shall have been filled, and these policies will be swept aside to make way for a real statesmanship on the Mexican border. In that far-off divine event the spiritual forces of the nation will devise and conduct a mission on this international boundary which will make altogether impossible such foolish misunderstandings and flagrant economic exploitation of the weak by the strong as now prevail. But be sure that larger hope can never be fulfilled, cannot even be conceived under the present order of selfish sectarian pride and over-reaching, this pretense of Christian amity and cooperation which is the latest camouflage of our church agencies.

When the day arrives that spiritual forces are prepared to merge their energies in a ministry which shall think first and last of the welfare of the people served, and not at all of the prestige and pride of contributing sectarian groups; when the whole and actual need of the people, not stereotyped tenets and evangelistic dogmas, shall determine programs; when communities, not arbitrarily selected groups imbued with factional animosities, shall be recognized as the unit of service;—when, indeed, these elements of the Christian conception are accepted, some promise will appear for the establishment of the kingdom

of God on this tract of earth in the Southwest. But not until then can expectation of real results be entertained.

A central missionary agency for the border, freed from sectarian bias, capable of thinking and operating in the light of the whole and varied need of the population is a prime necessity. Such an agency will make possible the location and economical equipment of logical centers of education and hospital service, around which, and tributary to them, community service stations may be located, which will leave no considerable group of the population unreached.

ONE MISSIONARY AGENCY

The expense of such a program will not prove prohibitive. It will in the end largely finance itself. The quickened industry and spiritual aspiration of the people themselves will insure its support. All will joyfully work for ends so manifestly wholesome and profitable. The widespread pauperization prevalent under our present skimping and proselyting policies will be happily cured. A godliness will be generated which endows first of all with a sense of self-respect.

And, finally, religion will be rescued from the dust in which the everlasting threshing over of the old straw of the sixteenth century now envelops it. The way of righteousness and peace and social efficiency lies not through a welter of theological embitterments. Martin Luther is dead and turned to clay.—God rest his soul, reward his splendid labors, and forgive the tragic over-reachings and shortcomings of his aim! He cannot save Mexico, and redeem the terrible blundering of Mexican-American relations, political, economic, or religious. The inspirations for this day and this situation must flash out of the conditions which now are and the needs which now hark and call. Religion cannot be itself while it exhausts its energies in evangelistic shoutings which prove less and less thinly veiled bids for sectarian alliances. Religion pure and undefiled must minister to the widow and orphan by cultivating a domestic life which allows no place for the lorn and lone. Industrial exploitation which today is almost the only sign of economic vigor on the border must be replaced by a conscientious development of the vast resources of the region in the interests of the human elements there and there now. It is idle even to think of a religious program which has no constructive plan for these social interests. If there is an area on the mission field to silence our evangelistic patter and call us away from our wrangle over formulas this would seem to be that same. Yet few mission fields are actually so dominated by the sectarian spirit, or so lack the social vision, or so blazon the blight of uncoordinated and competitive activities.

There is just one way to correct these evils, and enter upon a ministry of real service. And that requires a whole-souled and utter devotion to the people themselves, a knowledge of their need, and willingness to yield all else, dead traditions, prejudices, evangelistic formulas, petted and petty conceptions of religion and the whole accumulation of useless lumber,—to yield all to the demands of divine human service.

Spiritualizing the Physical

By James M. Campbell

IN the present day, when so much interest is shown in physical culture, the words of Paul in his Roman letter, in which he puts in the forefront of his religious appeal the consecration of the body to spiritual ends, are peculiarly pertinent. He thus exhorts, "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy acceptable unto God which is your spiritual service." It is the body athrob with life; the body with the soul in it; the body as the organ of the soul; the body as the vehicle through which the soul finds expression; the body as the instrument by which the soul works. In other words, it is the whole man, the outer man as well as the inner man, that is to be dedicated to God and used for "spiritual service."

It is through our body that our life work is to be done. If the body is weak our power for usefulness will be hampered; if it is broken by disease our power for some forms of service will be ruined. There are some who inherit weak or diseased bodies. Such are heavily handicapped. Many of them put up a heroic fight in the effort to overcome inherited limitations; but at the best their power is often sadly impaired. There is no better inheritance that any one can possess than a sound and vigorous body. The kind of soul that shall dwell in it every man must determine for himself.

DESPISING THE BODY

There always have been those who have despised the body, or treated it with the scantiest respect. A certain old monk used to speak of it contemptuously as "that ass, the body"; and there can be little doubt that he belabored and abused it as he might a refractory ass. Paul speaks of it in quite another way. He regards it not only with respect, but with reverence. "Know ye not," he exclaims, "that your body is the temple of the Holy Spirit, which is in you, which ye have from God?" There are three things which we are enjoined to do with the body.

We are to keep it clean. Not outwardly clean merely, but spiritually clean also—clean from that contamination which comes from polluting it through the chambers of imagery. There are sins of the flesh as well as sins of the soul; we sin through our bodies as well as through our souls; and we achieve holiness through our bodies as well as through our souls. The whole system of Jewish purification had a moral meaning. Outward ablutions were emblems of inward cleansing. With clean hands were to go clean hearts; with clean bodies clean souls. The whole man was to be made clean.

The body is to be mastered by the spirit. It is to be brought, as Paul puts it, "into subjection." The warfare between the flesh and the spirit is constant. The body has to be kept "under." The little girl who, on quoting Paul's words, reversed his figure, and made them read, "I keep the spirit on the top" had the right idea. That is the only way to win. Salvation is by displacement. The

downward pull of the flesh is to be overcome by the upward push of the spirit. Through the power of an imperial will, renewed and strengthened by grace divine, rebellious passions are to be crushed and self-mastery achieved.

A "SPIRITUAL SERVICE"

The body is to be used by the spirit. Cleansed and mastered, its power husbanded and increased, it is to be made a pliable and efficient instrument, in the hands of the spirit, in accomplishing the highest ends in life. According to Paul it is to be used so as to render "spiritual service." Youth is prodigal of bodily strength, throws it away lavishly and foolishly, with the result that if there be not complete bankruptcy there is often irretrievable impoverishment. The athlete turns his sole attention to body-building, striving to get out of his body the last particle of power which it possesses. To accomplish that end he subjects himself to the severest discipline. But the question to be raised is, What is he developing his strength for? Is he doing it for physical or spiritual ends?

O it is excellent

To have a giant's strength, but it is tyrannous
To use it like a giant.

Look at the battle fields of Europe strewn with the bodies of brave men who have perished in the flower of their youth. Some have simply given their bodies, as "food for cannon." They have given up their lives at the call of the Czar, the Kaiser, or the King. Others have laid down their lives upon the altar of patriotism. They have made sacrifice of their bodies as "a spiritual service." It is the object for which the soldier dies that ennobles his death; and it is the object for which anyone expends his energy that ennobles his life.

We speak of the glory and dignity of manual labor; but much of it is neither glorious nor dignified. On the contrary, it is often mean and monotonous. It may however be made glorious and dignified by putting into it the highest motive, and making it a "spiritual service." And "the redemption of the body," which is spoken of as the object of Christian hope; what is it if it be not redemption from the meaner uses to which it was necessarily put, and the baser uses to which it was unnecessarily subjected, to the high service of the kingdom of heaven, thus changing it from "the body of our humiliation" into the body of our glory?

The Kingdom

"WHERE is the Kingdom?" asked the pompous priest,
Weighted with lore, and spent with fast and feast.

The lowly Christ on his pretensions smiled,
And simply said, "In the heart of a little child."

THOMAS CURTIS CLARK.

"Amen"

By Joseph Fort Newton

SOME words gather meaning as they journey until at last they overflow and become symbols of things too deep for speech. The word *Home* did not mean much when it was first uttered; but it has become so rich and tender and full of beauty that, at the very sound of it, troops of memories rise up and call it blessed. What suggestions cling to it, what holy echoes it brings back from the days ago. Today, by common consent, we assign it to poetry, as being unspeakable save in the rhythm and melody of song.

How much the word *God* meant when it was first spoken we do not know, but for us it gathers up into three letters the history of piety, the hauntings of the human heart in its highest aspirations. No other word has such far-reaching echoes, such exalted accent, such ineffable prophecy. When we come to the end of thought, and sit down on the edge of the infinite, all we can do is to utter that one unutterable name. No wonder St. Francis used to spend hours on his knees, asking for nothing, but just pouring out his heart in the word, "God, God, God!" All our human faith and hope are in that word, and all the dreams lost on all the winds of the world.

So it is with the simple, tender, haunting word, *Amen*. At first only a sign of assent, chiefly in prayer, to the words of another, on the part either of an individual or of an assembly, it has come to stand as a gracious sentinel at the gateway of silence. When we have uttered all that we can utter, and our poor words seem like ripples on the bosom of the unspoken, somehow this familiar word gathers up all that is left—our dumb cries, our aching thoughts, our deepest longings—and bears them aloft to the God who hears and understands. In some strange way, we know not how, it speaks for us into the very ear of God those ineffable things for which we have no words in our stammering human speech.

THE AMENS OF THE CHURCH

This is especially so for those refined spirits for whom religion is something more than a dogma or a form, something more than a mere sentiment, like that great man of science who once told me that his religion was all summed up in the grand *Amens* of the church. It was so with Stevenson, that awe-struck child of divine mysteries, among whose thoughts wonder sat enthroned, and whose life, as he has told us, was like a well-handled ship, because there stood at the helm "the unknown steersman whom we call God." Once, when he was returning from the hills, he passed a wayside chapel and heard the echo of a sweet *Amen* from within, where the white faces of men, women and little children were bowed before the Unseen. He was a pilgrim in a strange land, but that *Amen* gave him a home feeling, and his soul knelt.

There is a passage in "*Pendennis*" which it has never been possible for me to read aloud. It is when Arthur returns, a gay and careless prodigal to his mother, and together they go away into a little bedroom to talk. Some-

how, the veils fell away, and mother and son understood each other, and the sorrowful estrangement which his waywardness had wrought melted away. As they were talking the clock struck nine, and she reminded him how, when he was a little boy, she used to go up to his room at that hour to hear him say "Our Father." Once more the young man fell at her knees, and sobbed out the prayer which the Divine Tenderness uttered for us twenty ages ago. And as he spoke the last words of the supplication, the head of the mother fell down on that of her boy, the grey hair mingling with the brown, and her arms closed round him, and together they repeated the words, "for ever and ever, Amen."

Evermore this stately word moves like a Presence in the midst of our mortal days. At the marriage altar it speaks its blessing as young love walks toward the bliss or sorrow of hidden years. It stands beside the cradle when we dedicate the little child to the holy life, mingling its kindly benediction with our vows; and at the grave side it utters its sad response to the shadowy *Amen* which death pronounces over our friends. When, in our turn, we see the end of the road, and would make a last will and testament, disposing of our savings to those whom we love, the old legal phrase asks us to repeat after it: "In the name of God. Amen." And with us, as with Gerontius in his *Dream*, the last word we hear when the voices of earth grow faint and the silence of God covers us, is the *Amen*.

THE MUSIC OF THE BIBLE

With what impressive variations this great word echoes through the music of the Bible. We hear it afar in "the forest of the Psalms," as chorus answers chorus antiphonally, where it is sometimes reduplicated for emphasis, and sometimes accompanied by a rubrical direction for use in public worship. As we follow it through "that moving melody which is life," a certain beautiful mystery gathers and grows about it, like a river that deepens as it flows. In the conversation of Jesus we find a peculiar and striking use of the word, albeit hidden from us in the English version. His oft repeated phrase, especially in the Gospel of John, if translated rightly, would read: "Amen, amen, I say unto you." Perhaps it was the impression made by this idiom that suggested the words of the text wherein, by a flash of insight, the word *Amen* has become the name for Christ.

Hear now what the *Amen* saith, so far as our broken words can tell it, leaving unutterable things to "the God of the Amen." Tonight, in the City Temple, in St. Paul's, in the Church of the Wisdom of God in Constantinople, in the country chapel, everywhere the world over men are lifting up hands of prayer. Upon this earth nothing is more eloquent than a company bowed in the presence of the Unseen. It bespeaks more of what man is, whence he came, and whither he tends, than all the libraries record. Is religion only a romance, or is there a Reality answering to the profound, pathetic, unquenchable yearn-

ings of the human heart? Why do we live, and has our mortal life an immortal meaning some day to be realized, when the night is gone? Is it to be well with us, and with our kind, who grope here in the dim country of this world, and vanish? To all this eager, earnest aspiration Christ is the Divine Amen, the answer of God to the prayer of humanity.

CHRIST IS THE AMEN

Never was the insight of St. Paul more luminous than in those great words in the second letter to the Corinthians: "For how many soever be the promises of God, in Christ is the Yes; wherefore also through him is the Amen, to the glory of God through us." Write that text in your heart, and you will know that nothing is too good to be true, and that it does not lie within our power to dream a dream too fair for God to fulfill. Christ is the divine Yes to all the high, haunting questions of faith and hope and love. This it was—the divine Love which hovers over men as a holy dream, a flitting vision, an echoing voice—that Jesus incarnated in a form dross-drained and lovely, fulfilling the radiant intimations of the highest minds, and satisfying the God-loneliness of the race. To the weary, sorrowful world—troubled of heart, eating but still hungry, drinking but ever athirst—he came as the Revealer of God. He is "The Lost Chord" in the jangling music of the world, of whom we may say, as in the dear old poem we used to recite—wherein the singer was seated one day at the organ, weary and ill at ease, her fingers wandering idly over the noisy keys:

I know not what I was playing,
Or what I was dreaming then;
But I struck one chord of music
Like the sound of a great Amen.

It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit
With the touch of an infinite calm.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

If we have ever heard that Amen—deep, clear, haunting—we can never be dissatisfied again, nor can we be satisfied until we have heard it once more. A man can bear much—anything, perhaps—if he has the echo of that music in his heart. If, like Abt Vogler, he has once lived, even for a moment, in the house of melody, though silence resume her reign, he will be content to strike the common keys, and will not lose heart even when they sink to the minor chord. The Amen of God, the divine Yes to our yearnings—this it is that links all perplexed meanings, and helps us to see, however dimly, or through a glass darkly, that a wise and holy purpose is being fulfilled through all the tragedy of the world; and having this sure token, we do not ask to see the distant scene.

Enough that he heard it once:
We shall hear it by and by.

But if the Amen is the divine assent to our aspiration,

it must also be our assent to his way and his will—assent to his commands, as when the people stood at the foot of the Mount of the Law in the wilderness; assent to His providence, even when a tender or terrible stroke bows us low. For that is the meaning of the word: So it is, so be it, so mote it be. He is a wise man, a brave man, who, baffled by the woes of life, can nevertheless accept them as a part of the will of God, and say Amen. It may choke him to say it, but it will heal his heart:

All that Thou sendest me
In mercy given.

It is not mere submission, but acceptance; not resignation, but reconciliation; and underneath it lies the faith—true, and wise, and worthy of God—that he never does nor suffers to be done but that you would do or allow, could you but see the end and all events as well as he.

There are those who say, with Browning, that, since God is in his heaven, all is well with the world. That is true, in so far, but it is not the whole truth by many leagues. God is not only in his heaven, but in his earth—even in "the mud and scum of things"—but it is facile optimism to say, in face of the horrors of life, that all is well. Others, taking heavy toll of dark fact, feel, or fear, that all is ill. But there is a truer, wiser, nobler vision which, forgetting no black fact, sees through the shadow, and dares to affirm, not that all is well, nor yet that all is ill, but that all shall be well "when God hath made the pile complete." At last, when humanity sees the purpose of God from the beginning, and the "far off divine event to which the whole creation moves," the final word of history will be an Amen!

It may be that only in heaven
I shall hear that grand Amen.

Contributors to This Issue

J. H. GARRISON, LL.D.; dean of America's religious editors; for over forty years editor of the "Christian Evangelist" which paper he founded and of which he is now editor emeritus. Dr. Garrison lives at Claremont, Calif.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Charles M. Sheldon Accepts "Christian Herald" Editorship

Rev. Charles M. Sheldon, author of "In His Steps," became editor of "The Christian Herald," on January 1, succeeding George H. Sandison. Mr. Sandison had conducted the paper most successfully for thirty years, and retires now at the age of seventy. Mr. Sheldon has been pastor of the Central Congregational Church in Topeka, Kas., for thirty years. For a series of years, from 1891 on, he brought out a novel or two a year. In 1896 he published "In His Steps." The book heightened the devotion of thousands of hearts. It has been translated into fifteen languages and has reached a sale of ten million copies. Soon after its first publication Dr. Sheldon accepted the invitation of the editor of the "Topeka Capital" to take charge of that newspaper for a week and run it as he believed Jesus would run a daily journal. The experiment attracted attention all over the country. The "Capital's" circulation increased from twelve thousand to three hundred and sixty thousand and it was necessary to print editions of one hundred thousand in both New York and Chicago to fill the demands for it. While a student at Brown, from which he graduated in 1883, Mr. Sheldon paid most of his expenses by writing for newspapers and magazines. During his last year in school he was editor of the college paper, the *Brunonian*. He went to Topeka in 1889 and preached his first sermon in a rented room over a grocery and meat market to a congregation of fifty-seven people. His pastoral methods were unique and quickly attracted attention to the little church. Its growth was rapid and today it has a membership of fifteen hundred, with a wide range of social and community service.

Dr. Orchard Feels the Difficulty of Preaching

Even so strong a preacher as Dr. William E. Orchard in King's Weigh House in London, feels the difficulty of preaching in these times. He says, "The newspapers say that some people who attend this church tolerate the ritual because of my preaching, and others tolerate my preaching because of the ritual. The real secret is that half the congregation come hoping for a sermon on pacifism and revolutionism and are disappointed when it is a mystical or evangelical deliverance, and that the other half come from the opposite direction and are disappointed when the result is the opposite way. That is why it is so difficult to fill even so small a place as King's Weigh House Church."

General Booth Received by the King

General Bramwell Booth of the Salvation Army was received by King George recently and the King heard with pleasure of the achievements of the Army. General Booth is to make a visitation of the dominions soon and the king has invited him on his return to bring an account of his experiences.

Presbyterian Will Start a Holy Order

The United Free church of Scotland had a real sensation recently when one of her gifted ministers, Rev. D. A. G. Muir, asked to be demitted from his charge at Eaglesham. He proposes to devote himself to a life of poverty after the example of St. Francis. He has cherished this plan for a number of years and some of his school friends shared it with him. It is his plan to accept the most disagreeable and thankless tasks which his church has to offer him. He is described by a friend to be "Musical, well-read, a keen student of sociology, and in my opinion, one of the ablest minds in the church of Scotland."

Great National Religious Movement in Canada

Fifteen conventions in the leading cities of Canada have brought to the people the aims of the Interchurch Forward Movement of Canada. American speakers who have contributed much to the interest of the meetings have been J. Campbell White, Raymond Robbins and Sherwood Eddy. Five denominations cooperate in the movement, Baptists, Congregationalists, Church of England, Methodists and Presbyterians. A financial drive for twelve million dollars will be put on to aid the work of the various denominations co-operating.

Churches Favor Vigorous Law Enforcement

The vigorous law enforcement policy announced by the Commissioner of Internal Revenue, Daniel C. Roper, and his suggestion that the Sunday immediately following January 16, when Constitutional prohibition became effective, be generally observed in the American churches as "Law and Order Sunday" were heartily approved by the Administrative Committee of the Federal Council of the Churches of Christ in America in its January meeting which was widely representative of the thirty-one denominations that constitute the Council and have a combined membership of over 2,000,000 people. The Federal Council co-operated with the Commissioner in mailing to the more than 115,000 clergymen on its lists a call for the observance of Law and Order Sunday on January 18, together with a letter from the Commissioner in which he appealed for the support of the churches and paid high tribute to the championship of the clergy for law enforcement. The several hundred local church federations are urged to bring their congregations together in the various cities and towns in union mass meetings in order to arouse community sentiment on behalf of the thorough enforcement of the new amendment.

Dean Lovett is Opposed To Deportation

The Commission on International Friendship of the Chicago Church Federation has been collecting information recently on the treatment of aliens in America. At a meeting on Dec. 29 the commission was addressed by Dean Robert Morse Lovett of the University of Chicago. The Dean is opposed to the present deportations of "undesirable aliens" and gave some testimony on the injustices wrought on men wrongly charged. "Deportation," said Dean Lovett, "means the failure of Americanism. Right of asylum has always been our proudest boast. The persecution of the Quakers and witches in Salem are passages in our history of which we are ashamed. People are being deported now who are no more of a menace than were the witches of Salem. Against this delusion we must protest."

Berlin Preacher Calls His Nation to Repentance

Dr. Paul Schuetz, in a church in Spandau, Berlin, recently delivered a sermon on national repentance. He is reported as saying: "We have been put to shame. We are the guilty—we Christians all alone—not the militarists; they knew no better; but we Christians, followers of him who died a sacrificial death, we knew better. Instead of hallowing the name of God, we hallowed the names of the rulers of this world. The spirit of self-love has been the ruling spirit of our Christian era. God's plan of salvation seemed to be centered in our small ego. The life stream has become stagnant. In the kingdom of God not self-love but self-sacrifice is natural. Let us beat upon our breasts and return to God. Henceforth

we shall aspire not to live for any power or any kingdom on earth—rather to live and battle from now on for God and his kingdom. The God-filled soul is the primordial cell of a new world order. Nations sink and stars fall. One thing will unfold fully and remain evermore—God and his kingdom."

Reason for Rural Church Decline

The Interchurch World Movement is throwing a flood of light upon the situation in many rural communities. In a tenant farming neighborhood where the farmers' leases ran only for a year at a time, it was not thought worth while to join any church as the family would probably remain only one year. Seventy-five per cent of the people in this neighborhood are outside the church.

Dr. Clifford as Passive Resister

Passive resistance is still offered to the school law in England which puts the public schools under sectarian control. Dr. Clifford recently made his fifty-fourth appearance before the magistrate at the Town Hall, Paddington. The judge and the minister exchanged courtesies and the court entered an order forcing the payment of the school taxes.

Leading Presbyterian Layman Passes Away

Colonel Henry W. Hodge was one of the leading members of the Board of Foreign Missions of the Presbyterian church. He has been ill with heart trouble but his early demise was not expected. He served in France in command of the engineers by the personal request of General Pershing.

Films are Being Produced for the Interchurch World Movement

A deputation will go to foreign countries and produce films for the Interchurch organization. Countries little known will be given most prominence in the pictures. The work will be under the direction of H. H. Casselman. The Educational Films Corporation of America is assisting in the work.

Page of Religious Message Every Week

It is proposed to raise \$250,000 in Philadelphia to finance a page of church talk in each of the dailies of the city for a year. The plan originated in a joint meeting of the Poor Richard Club and the Church Advertising club. James B. Wootan is one of the leading spirits in the enterprise.

Making Church Membership a Community Matter

At Harvey, Ill., they are making church membership a community matter. The Harvey Club is composed of the leading business and professional men of the community with a membership of 250 men. The men of the community are being approached to send for their church letters and join some church as a community duty. The Presbyterian minister, on the invitation of the mayor, recently was one of the contestants in a wrestling bout and won the honors, so it will be seen that life is unconventional in this factory town and the successful minister must have qualities which are a bit unusual, to say the least.

Controversy Over the Ritual

The controversy over the ritual of the English church continues to be a disturbing question. The high church element has desired such changes in the prayer book as would make the communion service as like as possible to the mass of the Roman Catholic church. The proposed changes went through both Houses of Convocation of York

and Canterbury but a committee representing all sections of the church considered the proposed changes and threw out the one which would give the English church a mass. Meanwhile an Anglo-Catholic says, "They will continue to say the canon of the Mass privately and the rest of the prayer-book as it stands."

Thrift Week With the Y. M. C. A.

The week beginning Jan. 17 was known as Thrift Week in Y. M. C. A. circles. This is associated with the birthday of Benjamin Franklin. The days of the week were designated as Bank Day, Share with Others Day, National Life Insurance Day, Your Own Home Day, Make a Will Day, Thrift in Industry Day, Family Budget Day, and Pay Your Bills Promptly Day.

International Lesson Committee Meets

The International lessons for the Sunday schools are prepared by an interdenominational committee. This committee was in session at Daytona, Florida, Dec. 19-21. Twenty-six of the thirty-two members of the committee were present. Dr. Henry H. Meyer is chairman of the General Committee and Prof. Luther A. Weigle is chairman of the graded lesson subjects. Prof. F. C. Eiselin of Garrett Biblical Institute is chairman of the committee on adult courses. The secretary

After March 1, 1920

The subscription price of THE CHRISTIAN CENTURY

will be \$3.00 (ministers \$2.50) payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate, \$2.50 per year (ministers \$2.00).

This slight increase is rendered necessary by the greatly increased cost of production, and by the added expense involved in the improvements of form and enrichment of contents which the paper is now undergoing.

Before the new rate goes into effect is a good time to pay your own subscription (to any advance date you may desire) and to secure the subscriptions of your friends.

of the committee for many years has been Prof. Ira M. Price of the University of Chicago. The need of new courses was faced by the committee and some new lines of study will be offered to young people on Christian Fundamentals and on Christianity and World Democracy. Some new adult courses were also planned.

Y. W. C. A. Now Works for Negro Girls

In recent years the Y. W. C. A. has developed a work for negro girls which has reached splendid proportions. Forty-nine centers have been established among negro women and the total membership among them is twelve thousand. It is said that over 35,000 women and girls have been reached and helped by these centers.

Missionaries Extend the Use of Domestic Reindeer

The Rev. W. G. Walton is a missionary of the Episcopal church among the Crete Indians and the Eskimos around the Hudson bay and he spoke recently in St. James Cathedral in Toronto on his work. He has secured the introduction of domesticated reindeer among his people on the plan used by the United States in Alaska. The North American Reindeer Company drove herds of the animals across continent and left

some laplanders to instruct the people in their use. This is but one of the ways in which missionaries in modern times have served to introduce better industrial methods.

Boston Cathedral Will Conduct a Kitchen

The Protestant Episcopal cathedral in Boston is asking for five thousand dollars with which to continue the cathedral kitchen in 1920. The cathedral is located in an under-privileged section of the city and during the war children were sent here by the public schools for one good meal a day. In this way undernourished children were greatly helped in becoming normal children. Many other social activities are carried on at the Cathedral.

United Presbyterians Will Campaign for Tithers

For many years the United Presbyterian church has been noted for its missionary zeal and its high standards of Christian tithing. Though one of the smaller denominations, it has been widely known for the quality of its work. This winter the leaders of the denomination are in a campaign for fifty thousand tithers. The Rev. John H. White has been placed in charge of this movement for larger conceptions of Christian stewardship.

A Council on Organic Union

ONE of the most vital problems of the times is the union of the Church of God. Multitudes are seeing the waste, uselessness and folly of the one hundred and eighty-six divisions in the American Church. Union cannot come at once, but those bodies of closest kin can and will get together, loosely, perhaps, at first, and gradually growing into organic union.

To meet this need the Council on Organic Union of the Evangelical Churches of America will meet in Witherspoon Hall, Philadelphia, February 3-6, 1920, and will there receive the plan which has been prepared by an ad interim committee appointed by a conference which met in the same place December 4-6, 1918. This conference was held in response to a call of the General Assembly of the Northern Presbyterian Church. The committee, composed of representatives from sixteen or more evangelical communions, has been at work constantly since its appointment, and now, after a careful survey of the whole field, is prepared to give its findings.

It was first discovered that the communions were not prepared to go as far as many of the leaders had hoped. This was a natural condition due to lack of acquaintance and to misunderstandings that have made apparent barriers. But the committee zealously worked out its problem, and its plan goes as far as it believes the communions represented are willing to go. In the February meeting it may develop that the communions are prepared to go farther. Many of us hope that such will be the case.

The plan, briefly, provides for the association of ourselves into a visible body to be known as the "United Churches of Christ in America" for the furtherance of the redemptive work of Christ in the world. This body would exercise in behalf of the constituent churches only those functions delegated to it by the Council and by subsequent action of the constituent churches, the churches retaining the full freedom at present enjoyed by them all in matters not so delegated. There would be complete autonomy in purely denominational affairs. The basis of representation would be two ministers and two laymen for the first one hundred thousand or fraction thereof of its communicants, and one minister and one layman for each additional one hundred thousand or major fraction thereof.

The Council would adopt and promulgate its own rules of procedure and order, and each constituent communion would continue the exercise of its several powers and functions as the same exist under the denominational constitution. In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards, or administrative agencies, the Council would undertake to harmonize and unify the work of the united churches, such consolidation to be progressively achieved as by the union of the boards of churches of any two or more of the constituent denominations.

It is proposed that the Council undertake inspirational and educational leadership of such sort as may be decided upon by the constituent churches from time to time in the fields of evangelism, social service, religious education and the like. Each constituent communion shall certify its governing or advisory body its assent to this plan. It is also planned that the commission on group union of constituent bodies shall be appointed, whose specific duties will be to cultivate friendly relations between those bodies that are nearest kin. There are other plans that have been presented to the ad interim committee. These will be published in a Blue Book, which will be presented to the February Council. They embody plans of a more complete united church, with specific articulations of powers and functions, and they may be preserved for consideration at some future time, when it may be deemed expedient to take a further step in the direction of organic union.

There is every expectation that the February Council will be abundant in interest, patient and true in its attempts to go forward, and that it will make a definite contribution to the great problem that is now absorbing such interest. In the event that the plan or plans submitted are not satisfactory, there will be opportunity for the presentation of other plans. Whatever is done, of one thing we may be sure, and that is that the plans may be laid for the foundation of a permanent union of the evangelical churches of America.

The chairman of the ad interim committee is the Rev. William H. Roberts, D. D., and the secretary is the Rev. Rufus W. Miller, D. D.

PETER AINSLIE.

THE SUNDAY SCHOOL

"Thy Heart is Not Right"*

I REMEMBER, when quite a boy, going to a Methodist revival. I went to scoff and remained to pray, as it were, for I was deeply impressed by the impassioned eloquence of a very simple-minded, but evidently sincere preacher who spoke that evening on this theme: "Thy heart is not right." He told this story of Simon without much imagination, but he struck the facts in the case. He showed how Simon desired to receive the Holy Spirit not by the obedience of a righteous heart, but by money. He made us feel the blazing scorn of Peter when he said, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. *Thy heart is not right.*"

To each church we owe a debt: To the Baptist, individual experience; to the Episcopal, stately form; to the Universalist, reaction against Calvinistic election; to the Presbyterian, God's sovereignty; to the Catholic, uniformity and loyalty; to the Congregationalist, culture; to the Unitarian, a needed emphasis upon the human side of Jesus' nature (too exclusive, indeed—for we hold to the divinity or deity of Jesus—but needed, to bring him near to actual life.) To the United Presbyterian we owe a beautiful devotion to the Psalms and to foreign missions; to the Quakers, the inner light or the value of the spirit as against the formal; to the Lutheran, the appreciation of the value of the child; to the Christian Scientist, the value of looking on the bright side of experience and in believing that God is love, while to the Methodist we owe a large debt for the emphasis upon emotional or heart religion. To our own church the world owes a debt for our democracy and our emphasis upon the union of all Christians, upon a simple interpretation of New Testament essentials.

I am glad to acknowledge here my debt to the Methodist "heart" idea. We cannot ignore emotion. Some men have heads—all have hearts. The intellectual appeal wins a certain class, the emotional wins all. We are nine-tenths emotion, even the most intellectual of us. We live on our loves and our hates, on our likes and our dislikes, our pleasures and our pains, our joys and our sorrows; we never get above emotion. When our blood cools off, we die. We are built that way and there is no use being false to nature. Therefore the education of the emotions is a most worth-while affair.

Where your treasure is, there will your heart be also; or, turn it around and you may say, where your love is centered, there will your treasure be. I know a man who spends every spare dollar for books. He loves beautiful books. He hurries through his day's work in order that he may revel among his treasures at night. In his home every room is stacked with books. He has no children but he caresses books, he loves the "feel" of a certain kind of leather bindings. I know another man who loves music. In his home is a grand piano, an organ and various instruments. An orchestra meets there often. He haunts the music stores. He hears the great singers. He can tell you about the composers. His soul is full of music. I often envy him, or would if envy were permitted! I know another man who loves the out-of-doors. His farm is his chief delight. He escapes from business to spend a quiet day out on the farm. He gets away from the maddening throng and the bombardments of a great city. He loves the woods, the murmuring brook, the domestic animals in the meadows. He sings in his garden. He, too, is to be envied by those shut up in brick walls. Then we all know people who love the church. They sing "I love thy kingdom, Lord." They pray, "Thy kingdom come." Their

best energies go into the church. Their social life centers in the church. Their money goes to support the church and missions. They love God. They love folks. Their hearts are right. Is thy heart right? Are your loves correct? Is your heart a temple with a kindled altar? Do you really and sincerely love God? Do you want to be good or merely have that reputation? Guard your heart.

JOHN R. EWERS.

BOOKS

THE MORAL BASIS OF DEMOCRACY. By Arthur Twining Hadley. The President of Yale University, a school which is highly sensitive to the present shifting of forces characteristic of the astounding age in which we live, is an able exponent of modern conditions and their significance. "Professor Hadley has the gift of seeing things in the mass." The later chapters on "The Personality of Jesus," "The Good Fight of Faith," "Self-Consecration" and "The Compelling Power of Ideals" are invaluable to ministers and other religious leaders. (\$1.75.)

6000 COUNTRY CHURCHES. By Charles O. Gill and Gifford Pinchot. A study of church conditions in rural Ohio made with an attempt to test the possibilities of interdenominational federation. A situation is described where ignorance

The Science of Power

By BENJAMIN KIDD

Author of "Social Evolution," "Principles of Western Civilization," etc.

WITH AN INTRODUCTION BY

FRANKLIN H. GIDDINGS

Professor of Sociology and the History of Civilization in Columbia University

DR. EDGAR DE WITT JONES, in his Convention address at Cincinnati, referred to this book as "perhaps the most thoughtful book of the past year." A reading of the book confirms his estimate. The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperilled Western civilization and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization, and emphasizes the value, too little recognized, of social heredity.

Price, \$1.50 plus 12 cents postage.

The Christian Century Press

700 East 40th Street, Chicago

*International Uniform lesson for February 1, "Peter and John in Samaria." Acts 8:4-8, 14-25.

and superstition have prevailed despite the churches, or perhaps because of the ineffectiveness of the churches. Eighteen counties were chosen for consideration. Surveys are given of some definite achievements in community religious enterprises, so that the book is after all an optimistic treatment rather than otherwise. (Macmillan, \$2.00.)

MORALS AND MORALE, By Luther M. Gulick. The late lamented Dr. Gulick wrote this very informing and discriminating analysis of the good and bad in the life of young men out of his experience in the war work of the Y. M. C. A. The army camp afforded what an analytical scientist might characterize as a segregated sample of adolescent manhood for moral analysis. That is, the adolescent youth of the Nation were put into isolated groups and under conditions so exciting them from all the conditioning relationships of their lives that they were reduced to the bare substance of the primal in young male adolescence. This gave us, so to speak, the sample in the raw, and enabled the scientific student of morals to observe the deepest of those instinctive and habitual impulses that are most powerful in motivating the character of young manhood. The short space of a review cannot indicate much of the analysis, but we can note this much: That vice comes in group and mass attack, much more than in isolated individual temptations, that it is proportionate to accessibility and that it can never be cured by the mere selection of individuals for culture. Therefore, righteousness must make mass attack through environment group ideals and all those prohibitions that render evil inaccessible. (192 pp.)

THE LAW OF SOCIAL JUSTICE, By Hugh E. Willis, Professor of Law, U. of N. Dak. Prof. Willis uses law in a fundamental, or natural sense, rather than in that of the code, and differentiates between "positive" and "substantive," and gives a chapter each to the fundamental rights to mercy, purity of heart, kindly speech, non-resistance, freedom from wealth-seeking, sincerity and good will; and one each to the "remedial" rights to self-sacrifice, love, humility, resolution and prayer. The introductory chapter is on the evolution of social justice as set forth in the developing history of the Hebrews. He defines the kingdom of God, as Jesus taught it, as not a state, but a state of being and discovers traces of its foundation in the old Hebrew laws covering rights of safety, liberty, reputation, property, community and family. A good illustration of the author's interpretation is found in the conclusion that Jesus thought it better not to own private property, but recognized it and did not forbid its ownership. One's confidence in the author's freedom from the academic and legalistic is increased by his observation that society could have legal justice, and yet be full of misery and crime. (182 pp.)

DEMOCRATIC MOVEMENT IN ASIA, By Tyler Dennett. Here is one of the best apologies for the modern missionary movement that has been written. It bears no evidence of having been worked up for that purpose, and is entirely free of any type of conventional or pious phraseology. It is the account of a reporter who visited the mission lands and studied them just as he might have studied American commercial houses, native schools, or the scenery and topography of those countries. That is, he went simply to see with unbiased vision and to tell what he saw. The result is a triumph for the missionary movement. The very title of the book is a key to its major discovery in the contribution of the foreign missionary to the democratic movement in the ancient and monarchical lands of the east. (252 pp.)

THE CABIN. By Blasco Ibanez. A new "Modern Library" classic, recognized as in a different class artistically from such war productions as the author's "Four Horsemen of the Apocalypse." The story has its setting in the home country of Ibanez, Valencia in Spain. He depicts the rustic superstitions, romances, beauties and tragedies of that district

and in the foreground is a family which drags out its hard career against the beautiful natural background afforded by Spain. "The Cabin" is regarded by many as the masterpiece of the great Spaniard. (Boni & Liveright. 85 cents.)

MRS. MARDEN. By Robert Hichens. How Mrs. Marden, society woman, losing her only son in the war, comes at last, via some fruitless psychic experiences, to a sane spiritual life, is told in this finely artistic story written by the author of "The Garden of Allah." A war book of permanent value, and of intense interest to thousands today who have been brought to face spiritual crises by the unusual events of current history. (Doran.)

THE COBBLER IN WILLOW STREET. By George O'Neil. Out of St. Louis have come Sara Teasdale, Zoe Akins, William Marion Reedy, etc., and now lifts from the murky atmosphere of that city the young voice of George O'Neil, who is just past twenty and yet is really a fine artist in words and an ardent lover of the beautiful. He doesn't seem at all modern, but rather a new Keats, with due respect for the traditions of poetry—if they are traditions with a reason. A rare imagination characterizes all the poems of this beautiful book. (Boni & Liveright. \$1.25.)

THE BLOOMING ANGEL. By Wallace Irwin. How "Floss," long-time college class-cutter, the "blooming angel" of the story, marries one Chester A. Framm, who was a poor financier, and by her clever scheming moulds his indifferent self into a "senator from California," is narrated in this lively story. (Doran. \$1.50.)

BELIEVE YOU ME! By Nina Wilcox Putnam. "A hilarious yarn," "Diverting and Galloping fun," "Nine parts laughter and one romance," are some of the phrases used in describing this story of the home front during the last two years of the war. (Doran. \$1.50.)

MOFFATT'S Translation of the New Testament

THE author is recognized as one of the most distinguished living scholars of the Greek new Testament. His translation is notable for its apt usage of words as well as for its originality of thought. A new meaning is given to the old version which is supplemented and not supplanted. It is the only version which makes use of the recent discoveries in Egypt and the Holy Land. No Bible student's library is complete without this marvelous translation. It will elucidate difficult passages and call forth expressions of surprise, delight and gratitude. Its every phrase is a new text for the preacher and a new idea for the Christian layman.

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The Christian Century Press
700 East Fortieth Street, Chicago

NEWS OF THE DISCIPLES

Detroit Central Church Calls Edgar DeWitt Jones

Central Church of Detroit, Mich., whose pulpit was recently left vacant by R. H. Miller, who went to Independence Boulevard church, Kansas City, has called Edgar DeWitt Jones, of Bloomington, Ill. Dr. Jones spent Sunday, January 11, with the Detroit church, studying the field and conferring with the leaders of the congregation. He is seriously considering the call. The church has just adopted a greatly enlarged program for itself with an annual budget of over \$20,000, and a determination to place the work in a position to command the attention and respect of the city far beyond anything hitherto undertaken. Dr. Jones has been pastor at Bloomington nearly fourteen years. His influence in the city has passed so pronouncedly beyond the boundaries of a single church that his parish is said to include the entire community. His ministry has met with extraordinary success in the development of his own and sister congregations of Disciples and in the enrichment of the spiritual life of all the churches of the city. The news of his call to Detroit and the knowledge that he is giving it earnest consideration with a probable acceptance as the outcome has stirred the emotion of the entire city, which holds him in the deepest affection. The local press is giving editorial expression to the great sense of loss Bloomington will sustain if Dr. Jones' ministry should be terminated there. He has promised the Detroit church to advise them of his decision without undue delay.

No New Word Regarding Dr. Shelton's Capture by Chinese

The following telegram has just come from Secretary Stephen J. Corey, of the Foreign Society: "No new developments with regard to Dr. A. L. Shelton's capture by Chinese bandits. State department pushing matter through American Legation, Peking, China. Dr. Tenny, head of legation, an old missionary who understands situation in China well, and will use every means for quick release and safety. All indications point to Dr. Shelton's ample protection."

A Big Program at Oklahoma City

—The Forward Program of First church, Oklahoma City, Okla., has some items of general interest. During January the church proposes to raise \$76,000 which will provide a twenty thousand dollar pipe organ and pay off the church debt. Every member is expected to call on twenty families during the month of February in the interest of the church. The budget for the coming year is fully subscribed "for the first time in the history of the church." During the past year the church received into its membership 227 persons, and has a net gain of 136. The budget last year was \$26,550.89.

A Long Time Pastorate At Washington, D. C.

George A. Miller recently began his fourteenth year as pastor of Ninth Street church, Washington, D. C. During his ministry in the capital there have been 1,537 new members received into the church. The church now has a membership of nearly fourteen hundred. During the past year the budget of the

church was about \$20,000 and four thousand of this was given to missionary work. The congregation now maintains a pastoral helper who is specially responsible for activity in the Sunday school. During the month of November the average attendance in the Sunday school was 740.

* * *

—E. A. Powell of Carterville, Ill., has been employed as District Superintendent of the Northwestern section of Mississippi. He expects to take up the work immediately. He will begin his work at Clarksdale and serve that church with such help as he can render to nearby churches until a minister is located there. Negotiations are being made with another man to superintend the Northeastern District.

—Jackson, Miss. church, under the leadership of L. E. Lakin, reports that they raised \$4,900 last year for all purposes, \$900 of which was for missionary causes. The mortgage on their plant was burned at a recent service, having cleared away all indebtedness. There were 44 additions last year and the membership now numbers 260.

—Ward Church, near Lebanon, Ind., has just closed a very successful series of evangelistic meeting. There were eight accessions. E. S. Lewis of Clarksburg did the preaching. A. E. Elliott is the pastor.

—H. H. Peters, state secretary of Illinois, spent Sunday, January 11, with the church at LeRoy. LeRoy F. Sargent began his fifth year of ministry there on that occasion. The church is in a very prosperous condition. The missionary budget for last year was \$1,500. A parsonage was purchased and more than half paid for. A campaign will be put on soon to provide for the balance. At the beginning of his fifth

year, Mr. Sargent announced that he had four aims for the church. These included business, education, missionary activity and evangelism. He stated that the church would be called upon during the year to pay the balance on the parsonage and to continue the present high standard of financial support; that a thorough overhauling of the educational features of the church would be made and that new equipment would be added; that the church would go beyond its missionary contributions of last year; and that the goal had been set for 100 additions to the church. Since the first of last year 39 had been added.

—During the past year a bequest left the church with a nest egg for a new parsonage at Streator, Ill. The building debt lacks only \$100 of being liquidated. B. H. Cleaver is the present minister. Five months of the year the church was without a minister.

—The church at Highland, Kans., raised for local work last year \$2,540, for missions \$805. Floyd B. Taylor, the minister, preached 106 sermons, conducted 14 funerals, made 421 calls, officiated at 8 weddings. He has received 20 new members into the church.

—Gallatin, Mo., has an aggressive Ladies' Aid society. Last year it raised \$1,400. The pastor, M. P. Piereson, has elaborated a five year program to present to the congregation.

—Central church, Waterloo, Ia., held its annual meeting Tuesday evening, Jan. 6. Reports indicated the best year in the church's history. There were fifty-one added during the year. The pastor reported 450 calls, 86 regular sermons, 12 special addresses, 8 funerals and 20 weddings. The average attendance of the Sunday school was 148, and the average offering \$5.54. The school gave nearly as much for others as for itself. The outstanding achievements were the liquidating of the old church debt, and the purchase of a new lot; the winning of a Sunday school

"Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

- Recruiting for Christ.* John Timothy Stone. \$1.25.
- The How Book.* Hudson. Methods of Winning men. 60 cts.
- Pastoral and Personal Evangelism.* Goodell. \$1.25.
- The Soul-Winning Church.* Broughton. 75 cts.
- Present Day Evangelism.* Chapman. \$1.00.
- The Evangelistic Note.* W. J. Dawson. \$1.00.
- As Jesus Passed By.* Addresses by Gipsy Smith. \$1.00.
- Revival Sermons.* Chapman. \$1.25.

Add 5 to 8 cts. postage on each book ordered.

contest with Clinton; the serving of several banquets by the ladies, the last of which netted \$265.00, and the increase of financial gifts in every department. The total amount received by the church and all its auxiliaries reached \$6,000. The pastor has contributed the "Sidelights" on the Christian Endeavor topics for "The Lookout," and has served as secretary of the Northeast District. Christmas, after the Sunday School had put on an elaborate cantata, the chairman of the board, on behalf of the church, presented the preacher and his wife a purse amounting to over seventy-five dollars. A number of the ladies also presented the minister's wife with a gift of beautiful china. The annual meeting voted a substantial increase in salary. G. D. Serrill is minister.

Memorial CHURCH OF CHRIST
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Herbert L. Willett, Minister

—Miss Mary Agnew White, of Warsaw, Ky., has entered the work of singing evangelist after a complete course of training in the Chicago Musical College. She is commended for this work by W. J. Clarke, superintendent of the Seventh District in Kentucky, as well as by various pastors of churches where she has served.

—Christmas week was full of interest at Charleston, Ill., where A. LeRoy Huff is pastor. Gifts of substance were brought in at the Sunday school hour. At the close of the morning church service there were gifts in the form of pledges of service, twelve people united with the church and in other ways the giving spirit was exemplified. The cantata given in the evening brought a crowd larger than the capacity of the building.

—The pastoral service of C. H. Gilmore at Weleetka, Okla., has been much appreciated and he has been retained for a third year at a salary which represents an increase of 36 per cent.

CENTRAL CHURCH
New York 142 W. 81st Street
Finis Idleman, Minister

—The fame of C. W. Cauble as a money-raiser has taken him outside his state and he recently assisted at the dedication of Highland Park church, Louisville. The needs of the day were \$5,500 but the people gave \$6,144. E. T. Nicholas is the minister of this church.

—W. J. Clarke and Miss Mary White led in an evangelistic enterprise at Harrodsburg, Ky., where E. B. Bourland is pastor in December. The meetings resulted in 71 accessions to the membership.

—First church, Springfield, Ill., established a record in giving last year. The people gave \$62,000 for all purposes. When the people learned that the pastor wanted an additional two thousand dollars for repairs on the building, it was given on Christmas day. W. F. Rothenburger is pastor of First church.

—The Board of Managers of the United Christian Missionary Society met at St. Louis, Mo., during holiday week. This board numbers 120 people representing the various parts of this country and Canada. Two-thirds of these were

present at the meeting. Judge Henry was made chairman of the board and Mrs. I. F. Latschaw recorder. It was proposed to ask \$31,000,000 for missions and \$43,000,000 for education in the prosecution of the Interchurch movement. The matter was discussed but no action taken.

—George L. Snively has had a record in money raising the past year that is unique among the Disciples. He has assisted in raising for the churches during the year a total of \$602,541, and at the same meetings where this has been accomplished there have been 274 accessions to the churches.

—Linden Avenue church, Memphis, Tenn., Walter M. White, pastor, has a family Altar League which is proving an important factor in the life of the church.

—B. T. Bryant of Tyler, Tex., has decided to give up the medical profession and give all of his time to the preaching of the gospel.

—Norwood church, Cincinnati, regards 1919 as a year that made for progress. The total budget of the church during the year was \$13,000. The accessions to the church during the year were 101. The missionary gifts aggregated \$2,200 and the giving for the new

year will be toward a goal of \$25,000. C. R. Stauffer is in his ninth year with this church and in this time 999 people have been added to the church.

—J. G. Waggoner, one of the veteran preachers of Illinois, has followed the winter migration and is now in Florida with his wife.

—B. A. Abbott spoke recently at a special service celebrating the twenty-fifth anniversary of the ministry of I. J. Spencer in Lexington, Ky. Mr. Spencer has through these years been pastor of Central church.

—Charles D. Stevens has resigned at Planagan, Ill., and as he is now nearly three score and ten, he feels he has earned his rest. He will go to his little farm at Olathe, Kans., to make his home

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EVANGELISTIC SINGER

Ben Claire Crow, baritone, announces that he will return to the evangelistic field after February 1st, as gospel soloist, pianist and general assistant evangelist. Mr. Crow closed his pastorate with the Morgan Park (Chicago) Church of Christ after three years' successful ministry. He has won no little recognition as a concert artist in all parts of the country and is now singing in Eastern Canada. Finest of recommendations furnished upon request. For terms and dates address 1722 W. 100th Place, Chicago, immediately. The comments reprinted herewith were written concerning Mr. Crow's work, unsolicited:

Music lovers of Pierre who attended the concert at the Baptist church Saturday evening listened to a delightful recital. From the first charming "Alrette" sung vivaciously in French through other dignified songs, tender ballads, impassioned and stirring numbers, to the last satisfying encore, Mr. Crow delighted his appreciative audience with his charming manner of presentation, his splendid voice, and exquisite control of it. The praise of his listeners was whole hearted and most enthusiastic, as befits praise to an artist of such ability. — Daily Capitol-Journal, Pierre, South Dakota.

Mr. Crow possesses a most happy combination of a pleasing personality, splendid baritone voice of good range and wonderful artistic temperament. His rendition of "It is enough" displayed excellent control of voice and most tasteful phrasing. In the "It was not so to be" from Nessler's "Trumpet" the mezzo voice quality was decidedly noticeable. His selections gave him opportunity to convey many moods from the very lightest to the deepest of dramatic emotions. — Mercury-Herald, San Jose, California.

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in the future. He united with the church in Kendallville, Ind., in 1874, and the following year began to preach. He was a professor in Butler college at the time of the famous Garvin controversy. He has grown with the years and reads the best books and journals and keeps abreast of the times.

—Cliff K. Titus was recently called for another year of service at Lamar, Mo. In connection with the call was an increase of salary of six hundred dollars. Mr. Titus has been very active in his work with the Boy Scout movement of his town. He promoted a Community Christmas tree for Lamar this year.

—First church, Springfield, Ill., features the printed page in its three year program. It will seek to put a religious journal into each home and to circulate a local Springfield paper representing the three Disciples churches of that city. W. F. Rothenburger is pastor.

—Another of our ministers to join the staff of the Interchurch World Movement is Maxwell Hall, pastor of Broad Street Church, Columbus, O.

—A great misfortune has fallen upon the household of J. A. Lytle, of Alba, Pa. Mrs. Lytle was so severely burned that the physicians extend no hope and they are waiting in prayer the inevitable end.

—The annual reports at Jackson Boulevard church, Chicago, showed a budget of \$10,043.95 of which \$1,883.85 was for missions and benevolences. The accessions to the church during the year were 105. The attendance at the Bible school was 365. The pastor, Austin Hunter, performed 69 marriage ceremonies and officiated at 58 funerals.

—A recent news item with regard to A. L. Cole was in error. He settled as pastor in November at Macomb, Ill. His church is on the final lap of a debt-raising campaign. This debt was incurred in the erection of a new building.

—A number of interesting features at Euclid avenue church, Cleveland, are revealed in connection with the twentieth anniversary of the pastorate of J. H. Goldner. In 1900 there were 391 active resident members of this church; now

there are 1,217. The Sunday school enrollment in 1900 was 315; now it is 955. In 1900 the budget of the church was \$3,947; in 1919 it was \$17,500.

—Independence Boulevard church, Kansas City, Mo., recently gave a dinner to its retiring Sunday school superintendent. Henry F. Branstetter has served eight years in this office. He was presented with a diamond ring and a purse and R. A. Long presented him with a check for three thousand dollars. David H. Owen succeeds Mr. Branstetter.

—Grant W. Speer is beginning the fourteenth year of his pastorate at Central church, Toledo, O. One New Year's night the church gave a reception to Mr. Speer and three hundred guests assembled. A purse of several hundred

dollars was presented to Mr. Speer and a number of presents were given to other members of the family.

—Forward movements of large significance characterize the life of First church, Nevada, Mo. Three new lots have been purchased and a gymnasium and a parsonage will be erected. The church has a new pipe organ with chime attachment which has aided in the enrichment of the worship.

—Nelsonville, O., church, C. L. Johnson, pastor, rejoices in a record-breaking report. They raised last year for local work \$6,243, and for benevolences \$1,505. The pastor preached 135 sermons during the year and received into his own church 32 people. He made 865 calls, conducted 47 funerals and performed 2 weddings.

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AN EXPLANATION

DURING the months of December and January the volume of subscriptions, books and Sunday-school business has been so great that our office organization has not been able to care for it with the promptness on which we normally pride ourselves. It will be some time before our subscription remittances are all acknowledged by change of the date near your address on the wrapper. But all NEW subscriptions have been entered promptly and requests to change addresses have been heeded promptly. So, if your remittance has not yet been acknowledged by the change of your expiration date, please do not be anxious for two or three weeks or so. By that time you would be wise to advise us.

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ISSUE 5